

material of interest in Gevher's books, especially in the historical quotations. I found Cooperider especially fine on the Lord's Supper. But on the baptism of John the Baptist, neither Cooperider nor Gevher is satisfactory. They make practically no distinction at all between it and Christian baptism as instituted by Christ. I have started to read Zeschwitz through. He is thoroughly logical and very interesting and instructive and only occasionally is there any fault to be found. I have only read a few pages, 20. consecutively from the beginning of the book, but was especially pleased with his treatment of the 3rd Commandment with its clear distinction between the O.T. Sabbath and Sunday. I glanced somewhat hurriedly at his treatment of the baptism of John the Baptist in its relation to Christian baptism and I think he is equally clear on that subject. On the Lord's Supper, while his doctrine is all right, he makes the un-called